

ALPHA AND OMEGA,
THE
BEGINNING AND THE END,
OR THE
FIRST AND THE LAST.
BY
MESSIAH ZION-WARD.

“The wicked shall be a ransom for the righteous, and the transgressor for the upright.” Prov. xxi. 18.

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It is now eighteen years since Deity's Scripture Truth was first given to the world in the shape of lectures and printed works, by the individual formed by the Scripture during the thræ preceding years to that date, this being since that operation and creation in our data, year 21, or what Chronologers would term the year 1846,—and yet we have had no general agitation among spirited minded men, in the furthering of the removal of the heavy burdens gendered by persons in “*holy orders*,” so termed,—though through the means of a “*league*,” they have otherwise altered a law pressing so heavily, if weighed rightly, on every class. Then I beseech every spirited minded man to rally around me—not tamely to allow me to be persecuted through my standing alone, with the exception of a few kind hearted friends who have stood true through every difficulty. Surely as the text above speaks, no clerical individual has elucidated it—it, by the holy orders being upheld as a *terrorem*. But as a league has striven to procure free food for the outward man, surely a league ought to strive for free food for the inward man; and furthermore, if one league is not unlawful, another surely could not be, as I presume the spirited men of the one, were not considered to be prompted by selfish motives; and positive am I, that the spirited men of

the league I name, would be prompted solely to see that I should not be persecuted, prosecuted, nor imprisoned, as heretofore, so that true, wholesome free food should inevitably be for the mind; for as in one league a determination arose that would not tamely tolerate the millions to be injured for the wealth of the few, so another league can act similar, as pertaining to true food for the mind; for the world as it now stands is a ghastly hell in a sense, through the various demoniac preachings, so termed, of the clergy who are useless in a sense, for they make not the world better, but worse—filling prisons and madhouses. There should be no temporal law to injure individuals as to spiritual matters; and if readers who are partial to read past Newspapers, will read portions of the “Dispatch” of February 8th and May 30 of this present year, they will see that oaths are fast coming useless, a better principle being needed. Were persons of rank of our principle—our benevolence placing people out of the reach of crime, so termed, by giving them a knowledge of life everlasting—they could say as I say,—

True love, I love,—thee I love well,
 Love, I love, in thee I solace;
 My love, dear love, I never can sell,
 Love’s everlasting love is my loves increasc.

No limit in love sure there is not in thee,
 Love, God’s own love, his pure Deity;
 God’s love is himself, no greater I see,
 Love is God, God is love, that love is me.

And also they could articulate the developement of Deity, so necessary to principle needing no oath, and to the giving of the soil to the workmen: Emporiums would then be all that would be needed, interchange proceeding as now with Foreigners so termed; but who then would be as us, for the learned say our language is to be universal; yes, and so it will be, when people are principled by our Truth.

Bristol, 20th July, year 11.

SIR,

You have taken in hand a laborious work in writing a history of every religious sect that has arisen since the commencement of Christianity, so termed. I heartily desire you may find such a work beneficial to yourself, and that the public also may gain information through it. It may certainly answer your ends, and your talents may benefit society; but here I remember the words of the wise man, (Eccles. xii., 12, 13, 14.) "And further my son, by these, be admonished, of making many books there is no end, and much study is weariness to the flesh." Let us hear the conclusion of the whole matter: "Fear God, and keep his commandments, for this is the whole duty of man; for God will bring every work into judgment, with every secret thing, whether good or whether evil." To give an accurate account of the sects, without comment, or without exaggerating in word to embellish the work, would be no bad thing; but the writer should be unbiassed by any party spirit; for often it happens that the writers of such works, being favourable to one particular doctrine themselves, they do not fail to colour that very highly, leaving the others in the shade. I was going to say, Sir, that there was in the world enough of such books already; and to what do they tend? Every one of those sects have a pretended ground for their doctrine, and in their respective ideas conceive themselves to be right; but surely this cannot be, some must be wrong; and I venture to say—all are wrong. Then to what purpose is it, spending your time and money, and wasting your talents in writing on that which will yield no profit, except perhaps a little temporally; for the truth is not to be found with any of them—no, not with one. Even you that are writing about them, are uncertain of the truth of your own opinions: you have but an opinion, and those you are writing about have opinions; and what is it after all but an opinion, in which you cannot trust? You

nor them, recognise not life everlasting in such opinions; not like him that believeth; he has the witness in himself, Christ is with him, by which he is become Christ, for Christ is the light of God,—the true light, in contradistinction from the false light; for as the false light is Satan, the author of confusion; Christ is the true light that bringeth chaos into order. The notion of a personal Devil and of a personal Christ having come eighteen centuries and a little more ago, and dying for our sins, &c., have distracted the world, for though it is said Christ died for our sins &c., and rose again for our justification, yet I am not allowed by the priests, so termed, if they could prevent me, to live in the enjoyment of justification, or to be free from sin; but surely if Christ be my substitute, if he endured the punishment for my sins, and if he rose again to justify me, why then I am just, and it would be impious in me to say—I am a sinner. In saying I am subject to sin, I deny Christ, and am guilty of the blackest ingratitude. It is like as though I had been in prison for debt, and some kind friend had paid my debt and set me free, and I still counted myself a debtor. Such is the religion taught by all the sects. I am to be still a sinner though Christ has suffered for me; but the fact is, the subject has not been understood; the priests are all ignorant of it, and of course the people, therefore “a new and living way,” consecrated for us through the veil, *i. e.* his flesh, is at last discovered, and the old way is condemned, it being imperfect, no one being found with the truth, but every one hath made lies their refuge, and under falsehood have hid themselves; therefore, thus saith the Lord God, “Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste,”* *i. e.* shall not be confounded.

Zion has been hitherto an enigma; no one could say to a certainty what was meant by Zion, although “Zion hath said, the Lord hath forsaken me, my God hath forgotten me,”† which is evidently the language of some one suffering, being forsaken by the Lord. Then we inform you Zion is a man, whom the Lord doth visit now at this time, to lay in him the foundation of a new world, I mean for a new religion, which religion is to be universal and perfect, free from sin, and one principle shall actuate all, as it is written, “And the Lord shall be king over all

* Hebrews x. 20. Isaiah xxviii. 16.

† Zech. xiii. 9.

the earth; in that day there shall be one Lord, and his name One." Zech. xiv. 9. "And it shall be in that day that living waters shall go out of Jerusalem, (*i.e.* the living word shall go forth out of Zion, or out of the Messiah,) half of them towards the former sea, and half of them towards the hinder sea, in summer and in winter it shall be," that is to say, the word shall have power to cut down the powers of darkness, while it establishes itself—the truth; and whereas it says, that in summer and in winter it shall be, it means *Mesiah*, called summer and winter, because he is a man having the knowledge of the good, which is the summer, and of the evil, which is the winter, having tasted of the extremes of the evil and the good, as it is written, "I will smite the winter house with the summer house," meaning, I will smite *Messiah*; and therefore it is written, "He was smitten of God and afflicted:" again, "Awake, O Sword! against my shepherd, against the man my fellow, saith the Lord, Smite the shepherd and the sheep shall be scattered," &c. Now, Sir, I ask you when this man appeared? Did he appear eighteen centuries ago, or is it now in the latter day? Scripture will decide, and experience and observation will decide the world is mistaken as to the time; I affirm you have no proof whatever that he came so long since. This you will think hard most likely, that such an assertion should be made after eighteen hundred years of profession has rolled on, and men have not been saved from their sins in accordance with what they believe; although it is written in scripture, "He shall save his people from their sins." Ah! Sir, it is written, "He turneth wise men backward, and maketh their knowledge foolish." The wise men must all go back now; they must resign their wisdom; they are eighteen centuries or more too soon with their professions of Christianity; for "Now once in the end of the world doth he appear to put away sin by the sacrifice of himself," to make an end of it, that there shall be no transgression any more, that the worshippers shall have no more conscience of sin; that henceforth we should not serve sin, but live free from sin from this time; for it is the end of the world, and the beginning of the world to come, the foundation of which is laid in Zion. Now you can build upon this foundation and your building will stand; winds may blow, and rains may descend, but your house remains unmoved, because it is founded on the rock laid in Zion, where the scriptures are fulfilled, and where the end meets the beginning, where the last and the first join. Satan is swal-

lowed up of the Lord, as it is written, "He shall swallow up death in victory," that is, he shall swallow up the devil, so that there shall be no more death; there shall be no more Dieu-fell, *i. e.* a God that fell; but a risen God shall be all in all.

Sir, I doubt not but you have read the following scripture, (Gen xlix. 10.) "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Again, (Heb. vii. 14.) "For it is evident our Lord sprang out of Judah of which tribe Moses spake nothing concerning *Priesthood*." Again, (Ps. lxxvi. 1, 2.) "In Judah is God known his name is great in Israel, in Salem is his tabernacle, and his dwelling place (or state) in Zion." Now do you understand those scriptures, and have you ever considered them justly? For whoever Judah is, he is the mother of Shiloh. This is strange, that a man should be the mother of the promised seed! For the word Shiloh signifies seed, and is the promised seed that was to bruise the serpent's head, or in other words, that was to make an end of sin by destroying the devil. Sir, Judah is a man, the Zion of the tribe of Judah, who is now dictating this letter to you, the man to whom God made the promise of a divine nature; and that a sceptre, which is the promise, should never depart from him, till the Shiloh, the promised seed, was born of him to fulfil the word, "It is evident our Lord sprang out of Judah." What, then, is Shiloh, but the wisdom of God, that defeats the devil, and destroys his power, that his kingdom shall be no more at all. And this wisdom being born of a man, and the man being made a partaker of it, the man bears the name of Shiloh. Shiloh, the Man-Child, by name in the world John Ward. Now here you have the origin of Shiloh, who is of no sect, but denies every sect; and is the beginner of a new era. The true Christian Era, for true Christianity is to be sinless. Now, Sir, I bear the name of Christ, because I am made one with Christ. I am the human nature of Jesus Christ. Jesus Christ is the God-head; I am the flesh through whom the new and living way is consecrated, and this twain make one new man. Jesus Christ is the true God and eternal life, and God is a spirit, that dwells (not now) mysteriously in the mind of the flesh. I am satan, the end of all bad flesh, and in me the new flesh is Jesus Christ, now come to do as he said, *i. e.* "I will dwell in them, and walk in them, they shall be my people, and I the Lord will be their God"—(observe single and plural, because I once was joined with sin.)

I am Lucifer that fell from heaven. "Oh! Lucifer! Son of the morning." Isaiah xiv. 12. Now as the word Lucifer means a bringer of light, therefore it was decreed that I, Lucifer, after my fall, when I had repented, should be the bringer of light, to enlighten the rest of my fellow men, and to liberate them from this dark prison, in which they are confined by Priests, (so termed) to open the prison doors and set them free, as it is written, "Being put to death in the flesh, but quickened in the spirit, by which also he went and preached to the spirits in prison;" therefore, "the spirit of the Lord is upon me, Lucifer, because the Lord God hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

This will appear very strange to you Sir, but this is a great mystery of the scriptures, which has been hitherto hidden from all men, but now revealed, that satan when converted should be Christ Jesus; that he that was disobedient and rebellious, should learn obedience by the things that he suffered, and by going through a mental death, he should destroy himself, or should overcome himself, that he might at last enjoy that promise mentioned in the Revelations; "He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

It is plain how the son of God is come in the flesh, which is impious to deny, for the son of God is come, and hath given us an understanding, that we might know him that is true, and we are in him that is true.

Sir, you have always read the Bible principally as a history. In this you are not singular, for every one has done the same, in a more or less degree, but as it is written, "He turneth wise men backward, and maketh their knowledge foolish," you cannot complain to lose the wisdom you supposed you had. The Bible is a book of figures and allegories, given by the inspiration of the spirit of God, which foretells by these allegories and figures, what shall come to pass in the last days, or in the end of the world, when the bible says, "God made man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." God foretells you in this, how he should visit man in the end, according to that word, "What is man, that thou art mindful of him, (*i. e.* what is Adam that thou art mindful of him) or the son of

man that thou visitest him ? (*i. e.* or what is he that bears the name of the Lord, that thou visitest him ?) “Thou madest him a little lower than the angels, and crownest him with glory and honour, and dost set him over the works of thy hands.” Sir, Adam is man, a man that God visits, that God really comes unto, which he does not to the rest of the world, see John xiv. 22, “Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ?” The answer is clear and concise, it shews that this man loves God more than all others, and sought him more affectionately with desire to do his will only. “Jesus answered and said unto him, he that loves me, he will keep my words, and my father will love him, and we will come unto him, and make our abode with him.” And again in the Psalms, “Because he hath set his love on me, therefore will I honour him, I will set him on high, because he hath known my name.” Therefore, when the time arrived, and the man appeared on earth, God visited him, in order to do as he said. He breathes into his nostrils the breath of life, *i. e.* he imparts unto the man his own divine nature, and the man becomes a living soul, and his name is called Ad-am, *i. e.* male-female. Now the man has a life added to his own,—a divine life, differing from all other beings ; and this life is called Light, for it is a portion of God, who is light itself, but the man in his own being is yet darkness ; the divine nature is in him a stranger, therefore it is written, “The light shineth in darkness, but the darkness comprehendeth it not,” and comprehending it not, it resisted the light, for it knew not the light, that it was God ; the light was a wonder to the darkness,—a strange visitor, and a kind of rumour was heard, but it was not understood what it was, therefore the multitude of evil thoughts that dwelt in the man’s soul, through the corruption of nature, rose up against God,—the Light, and overpowered it, which you may read of in the 1st verse of Obadiah’s prophecy, thus, “Thus saith the Lord God concerning Edom (*i. e.* concerning Adam) we have heard a rumour from the Lord, and an Ambassador is sent among the heathen, arise ye, and let us rise up against her in battle,” and so they did, and here was the death and crucifixion of Christ, the true light of the world ; this was the death of the son of God, and the fall of Adam, who was now left in total darkness, his light being put out, fulfilling what is written, “The light of the wicked shall be put out, in obscure darkness, *i. e.* outer darkness. Adam was now the un-

profitable servant, of whom it is written, "Take ye the unprofitable servant and bind him hand and foot, and cast him into outer darkness. Adam was now the wicked servant,—he had light,—he had the Divinity, which by wicked hands he crucified, or crossified; he slew the man (not knowing him) he was a man slayer from the beginning, and abode not in the truth; he had the truth, that is the light, but retained it not; he had the law sown in him by the interposition of angels, but kept it not. His state is described in the words following, see Hab. i. 4, "Therefore the law is slacked, and judgment doth never go forth; for the wicked doth compass the righteous about, therefore wrong judgment proceedeth." Adam had now become a Dieu-fell, a fallen God, a Devil, and his mind became a hell, the residence of evil spirits, terrifying ghosts, and night apparitions, and Babel was now his name, for death, hell, and sin in all their awful perfection dwelt in him, and fed sweetly upon him. This was the fall and the death of the son of God, the death of the divine life in Adam, "As in Adam all die, so in Christ shall all be made alive." Now the dust returns to the earth as it was, and the spirit to God who gave it. Thus did Adam continue in death till the third day. Here was the first coming of the Lord to die for our sins, and now he rises again for our justification; to justify us freely, to make us just; for it was not a death literally or bodily, but it was the death of Adam's soul, which was the Christ, for the breath which was breathed into Adam, being the breath of God, was the son of God. Adam had now to overcome himself, for he had become a devil by disobedience, he had become death, hell, and sin in himself; he was that, and now he had to cast off the works of darkness. This he must do, or never see the face of God, but must remain in the eternal darkness, duration without end. This was the evil day of which it was written, "Take unto you the whole armour of God, that ye may be able to stand in the evil day; take with you words, and come before the Lord, and say, "Am not I thy son, thy very son, thy first-born, satan, to whom the promise was made, that I should know good and evil. Now, therefore, bless me, even me, O my father, and send me the comforter, and avenge me of my adversaries." Here the elect asked and received, he sought, and he found, he knocked at the door, that was never before opened, and it was opened unto him; though for a time he sought repentance earnestly with tears,

but found it not. But now the third day was come, he rises from the tomb, and bursts the bars of the grave. The first day was the day of his creation, and of his being put into Eden. The second day was the evil day of his fall, and the third, that of his redemption, when he rose again from the dead, when he left himself, his former self, his evil self, his end of that world, as he represented as satan,—in the grave, and by so doing enabled himself to put on his better self, his better part, the Lord Christ Jesus. The mortal put on immortality, the vile body of sin changed to the heavenly body of righteousness,—our vile mind or substance to a new creature,—Christ, free from pain, sorrow, and death; for it is Shiloh that is spoken of through the various terms or names used in the Bible, and are gathered as one, *i. e.* Deity.

Sir, you now have Shiloh's doctrine from Shiloh himself. No forms or ceremonials in it, for we know that God is Love, and the Lord is liberty, no merit, or demerit, no rewards nor punishments, for it pleased God by the foolishness of preaching, to save those who believed, *i. e.* satan once joined with sin, brought to believe by suffering, and to obey or serve his younger brother Christ; for there is now no condemnation,—no bonds to myself and believers, only what supposed christian laws prescribe, but are not true christian laws, for as God,—the Word, redeemed satan, the word did violence to no man, for he was not a man till he became a man in Christ.

Sir,

Yours, very respectfully,

ZION or SHILOH,

The Heart's Love of all inspiration,

therefore I sign

DEITY.

R—eader don't believe that God so did will,
E—verlasting wrong through ease and toil still;
A—rise, do not sleep, thinking it so to be,
D—emand why you weep, God is a God, oh see.

Our people would need arbitrary government, similarly as the people not in our Truth, not in life everlasting, was it not for this life; for bear in mind, reader, that this is their only ruler; life everlasting having been revealed in one as, and for the whole; it having once been secreted in the Word, God; school tuition had not power to bring it forth; it is the Revelation of life everlasting that is Deity known in the inner mind, soul, or man, as sublimely described by the post letter, bearing date, year 11. Scripture having been given by Inspiration, it could only be known by Revelation. Flattery has slain its millions of votaries, though scarce a creed has there been but what had in it a tincture, in shape of desire, for life everlasting. God the Word revealed, unknown to creeds, is not immediately a person, as Christ, but a Science or Principle, a Consciousness as Man, Deity; otherwise God would be sold in shape of the Bible, and every other prophetic record, and as Christ, as Zion-Ward's Truth,—the source of the whole is eternal, the son of the source is eternal, the consciousness being eternal, or Holy Ghost—the recipients life is it, shining in and through the recipient—a conscious man here on the soil,—and so in like manner will everlasting life come to all who receive the shining principle, to actuate the other elements, similarly as the sun, to produce every good.—Judge,—whether the life herein so clearly described to be eternal, is preferable to the one using persecution and prosecution, and which of the two, would make this country, England so termed, a mere workshop for the world.

N. B. A variety of printed Works will be sent, free of charge, on receiving a Post order for a sum of five shillings, payable to Mr. Joshua Herrap, Grammer's Place, Mount Street, Nottingham, where all letters, post paid, are to be sent to the compiler, the author's writings having not as yet formed any part of a public Newspaper.

1870
1871
1872
1873
1874

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